HOW TO LIVE

In all estates and times specially when helps and comforts faile.



Printed by Iohn Lugarus

and that well o all effaces and cispecially when helps and domining Lale. A FRO THE



TO THE

Ood Reader, if thou woul-I dest be saved by thy faith in Christ after death, thou must here live by it before leath. And faith for the time of his life hath two great uses. The irst is to cut of worldly forrows & ares. It is the common fashion of pen, to multiply their cares out of peasure, and thereby to make their ves, most miserable For first of al eside necessary labours, they take pon them many needlesse and suerfluous businesses: Secondly, their sanner is, to care not onely for the bours to be done, but also for she A:2.

To the Reader.

event and successe of their labours, that they may alwaies profper and never be croffed; but the care belongs to God alone. Thirdly, they content not themselves with their lot and condition, but seeke by all meanes to increase their estate, of to make themselves rich. Lastly they exercise themselves not one ? ly, in disposing of things present, t but they forecast many matters in s their heads, and plot the succession of things to come. Now faith, when a me have done the mork of our cal of lings according to the prescript of u the Word of God faith (I say) mann keth us commend to God the ble la fing, successe, and event thereof b for prayers and affiance in his promine ses, not doubting but he mill givero us all things necessary. And if who want the bleffing and successe were looke for; yet faith makes us ab renounce our owne desires, and sea Tilen

To the Reader.

filence to quiet our hearts in the good pleasure of God. And thus many worldly cares are cut off.

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Secondly, when a man at his wits end knowes not what in the world to doe, being (as it were) plunged into a sea of miseries, faith gives direction and stayes the minde, For when all temporall things faile us even to the very in skinne and life, faith preserves within us an affiance of the grace and mercy of God, and the hope al of life everlasting. Faithshewes to us hidden things, not to bee difcermanned by sense and reason. Life everles lasting is promised us, but we dye fb for all that: we beare of the resurme rection, but in the meane season we in rot in our graves: wee are prowe verwhelmed with infinit miseries: us abundance of all things is promindi sed, but for all this me often hun-

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To the Reader.

ger and thirst: God promiseth to beare us, and to be present with us, but be seemes oft times to be deaf, as it were at our cries. Now then comes faith, which is the substance of things hoped for, and makes us lift our mindes above the whole world, to apprehend the invisible and unspeakeable things of God, which hee had revealed and pro-mised unto us. These things I show n more at large in this small treatife more at large in this jumes leifure, mit following; reade it at thy leifure, mit following; read and see those becan use it for thy good, and see those bec a doer of them.

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Tow to live.

The just man shall live by his faith.

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No the former Chapter the Prophet complaineth, and expostulateth the matter with expostulateth the matter with God, why the lewes, the peoble of God, should be oppresed by the Chaldeans, the enemies of God. In the beginning of the fecond Chapter, the Lord nakes answer to the Prophet, and the effect of the answer is his: They shall certainly be elivered in the time appoined, but they shall not yet be elivered. Vpon this answer, ne Prophet might haply object n this manner: How then hall the afflicted Iewes be able blive in the meane feafon? The ord answereth by a distinction nus: The just man puffeth up

himselfe with vaine confidence, but the just man shall live by faith.

For the better understanding of these words, five things are in order to bee explained. The first is, what is meand by the just man. Inflice mentioned in the word, is two-fold, the juffice of the Law, and the justice of the Gospel. The justice of the Law, hath in it all the points & parts of justice, and all the perfection of all parts and it was never found in any upon earth, except in Adam and Christ. The ju Rice of the Gofpel, hathall the parts of true justice, but it want the full perfection of parts I as child hath all the parts of a ma in the infancie, though it was perfection of flature and tall nefle. And this kinde of justices nothing elfe but the convert

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on of a finner : with a purpole, will, and endeavour to pleafe God, according to all the commandements of the Law. Thus was Nee just, lob, Zachary, and Ich. 1.6. Elizabeth: and thus must the lob 1.2. just man bee taken in this place for one that turnes to God, and by grace endeavours to pleafe GOD, according to the whole Law of God, in his place and dered, is wharis the Lightlan

The fecond point to be confidered of is, what life is heere meant. As death is heere twothe fold, the first and the second; so ant slife. The first is the conjun-ction of the body and the soule: the second is the conjunction of the whole man with God. The wan tall first is called natural, the second pirituall or eternall life; and icei er pothare meant in this place. For Paul bringeth this very Text to proove

proove the justification of a

Rom. 1.7

finner by faith; and justification is a part of fpirituall life: because it is the acceptation of a Gal 3.11. finner to eternall life. And for this cause the Prophet Saith, The just man shall live, having relation, not onely to the time of affliction then to come, but also

to eternall life.

The third point to be considered, is, what is the faith here meant: and that is justifying of the faving faith: because we mult cl live by the same faith whereby h wee are faved. And faith hat li his effect, not onely after this th life, but also in this life; we mul th live first by it, before we can be P. faved by it. Punt therefore in his his own example expounding thiste Text faith: And in that I live i fica Sonne of God, who bath loved me pel

and given himselfe for mesoitilog

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The fourth point is the construction of the words; and that is two wayes. The first is thus, The just shall live by faith: the words by faith, being joyned upon the word Inft. And then the sense is this: He that is just of by his faith, shall live and have 160 eternall life. The fecond is thus if. The just shall live by faith: the ere words by faith, being joyned or to the words fall live; and then ut the sense is this: The just, while by hee lives in the world, he shall at live by his faith. This latter conout choose and imbrace, because be Paul, even in this fense brings his his text to proove that life this ternall, & consequently justiication, comes not by working Gal-2-20. the coording to the Law, but by position

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polition between living by faith, and living by monkes.

The fifth and last point to bee confidered is, How a man should live by faith: Because of this last point of great moment, I will spend some time in the explaining of it. That a man then may live by his faith, two things are required : the first, that faith bee rightly conceived and grounded in the heart; the fecond, that after it is once conceived, it Raigne and rule in the heart. That faith may rightly be conceived, two things are required. The first is the knowledge of the Word of God, for faith stands in relation to the word:and the word alone is the foundation of our faith. Here upon the Word is called the foundation of the Prophets and A postles. By right of naturall rea for

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fon wee understand that the world had a beginning and was made of God. Yet cannot realo breed in us a certain perswafion of this point, but only the teftimony of the word of God; and therefore it is faid, By faith wee understand that the world was ordained by God. And this made David fay, In God I wil praise his Pla.65. 4. word Furthermore, in the word, three things are to be knownes Precepts or Commandements, because they teach obedience: threatnings, because they restraine disobedience : promises because they serve to confirme us in our obedience. Againe, promises are either principall, or lese principals. The maine or principall promise is that, in which God offereth and revealeth righteonfnes, and life everlasting by Christ. Within this proknowne.

promise is contained the grant of remission of our sinnes; of necessary patience, of the affistance of the Spirit of God, and of all gifts that are infeparably joyned with faith. Promifes lesse principall, are concerning deliverances in temptations, fafety in dagers, health, wealth, liberty, peace, &c. And thefe must all be understood with an exception of the crosse and correction, and they shall so farre foorth be accomplished, as they ferve for Gods glory and the good of all them that beleeve. Now all these heads and points of the Word of God must bee knowne, and that in some parcicular fort, that a man may live by his faith.

The second thing required for the right discerning of faith is, after the word of God is once

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knowne, To trust God apon his Word: yea to depend upon it, and to build upon it. This is the first and principall worke of true faith: and it is called by S. Paul, the obedience of faith: and it Rom 1.5. is made the end and scope of the preaching of the Gospel; and not without cause. For this is the first and principall honour of GOD, to beleeve him upon his bare word; and thereby to make a confession of the truth of God. This the divell knew right well: and therefore the first thing hee sought to overthrow in Adam, was his faith in the Word of God: and the scope of the first temperation, whereby he affaulted our Saviour Christ, was to overthrow that faith and confidence hee had in his Father; faying, If thou Mat 43. bee the Sonne of God, command that Book

but these stones bee made bread: but this thou canst not doe: therefore thou art not the Sonne of God.

That this obedience, which wee give to God by trusting his very word, may bee right obedience, it must have fixe conditions. First of all, it must be abfolute : for we must (as it were) thut up our owne eyes, and fimply without any more ado truft GOD upon his bare and naked word, and fuffer our felves to bee led by it. In naturall things experience is first, and then faith commeth afterward. And Thomas following nature; defired first to feele, before hee would beleeve. But God must be trusted, although that which he faith be against reason and experience. Thus Abraham be-

Rom, 4.

leeved God against all bumane hope,

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hope. The second condition is, that this obedience must bee finceres. For we must trust Gods. Word for it felfe; because it is! Gods Word, all hy respects set apart. They which are as the flony ground, receive Gods word, and rejoyee in it; and yet aftenward in time of temptation goe away. The reason is, because they receive the word, and Luk. 8. 2. rejoyce in it, not properly for it 13. felfe, but in respect of honour, lon.5.3. profit, or pleafure, which they to looke to reape thereby. John ngs the Baptist was a burning Cannen dle : and the lewes rejoyced in and his light, onely in respect of the denoveltie of it; and therefore the hee Holy Ghost faith, They rejoyced nust in it but for a feason. The third nich condition is, that we must trust and GOD, not in part, but in his bewhole word; and therefore maaant

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ny faile in their faith, that are content to truft him in his promifes of mercy and falvation, but lift not to beleeve him in his commandements and threats. The fourth condition is, that we must trust God in his word, with all our hearts, that it may take deepe root and be an in-

grafted word. It is not fufficient for us to have a talte of the good Word of God, and to re-

ceive it with joy, unlesse wee thorowly & foundly build and relye our selves upon it. The fift

condition is, that this trufting 18 of God must be with an honest

beart, that is, with an heart in which there is a diffinct purpose not to fin, but in all things

Luk.8.15 to doe the will of GOD. The good hearers are they which receive the word with an honest and good beart. Without this can no

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and that well. 13 man possibly live by faith. Hee that puts away his good conscience, makes shipwracke of his aith. It is godlinesse alone that I Tim. I. s nath the promifes of this life, & 19. the life to come. And none can ive the life of faith, but he that I Tim.4.8 s a just man. After that men ave made fome good proceeings and doe know the word, he eceive it, rejoyce in it, and bring e- porth fome fruit: if the heart ee or all this be evill, it will cause nd hem at length to depart from Hcb-3-12 ift God, by diffrufting or by denyng ng credence to the word. The eff ext condition is, that the obediin nce of faith must be stable and ir inftant. The Lord faith, My Heb 10. ne whe hath no pleasure in them that 38. or a time beleeve God, and afrward pull backe their foot, and nd goe backe from their faith. no Seeing

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How to live, Seeing this is the right way to conceive faith, to know the

Word of God, and to trust hin

upon the same word, all such a

would live by faith, must have

their hearts kindled with a despi fire to doe the things befor R. named, specially to give cresa Wee may not for sake God for any creature: now wee forfak he him, when we distrust himirei his Word. Again, not to beleen by God, is very Atheisme. Fort no this meanes God is made a lyann and his Glory and Majestie, ub abolished. It is the greatest pa nar Joh.3.31. of our glory to beleeve God ait as Christ faith, He that receivene his testimony, puts to his sea sde that Godis true: that is, gives u crib of his truth, and thereto punigh his hand and feale. And who fu great Secting

greater honour can there bee of the then this, that the creature hould give testimony to the Greator of the feel of formand

Thus much of the conceiving of faith now followes the Raigne of faith. The raigne of faith is, when it beares rule and way in their heart and life. For hought, will, affection, nor luft reigns, but faith alone. It reigns noves and makes us to at end on the calling of God, & yeeld ubjection to him in all his conandements. Paul faith, that od with establisheth the law : and in ne reason is, because it makes s doe that which the Law preweribes. Againe, Paul faith, that hese weapons are spiritual and Rom. 3.
of highty, bringing everythought 32.
of h subjection to God. Now these

mightie

2 Cor- 10 mighty weapons are the Word of God, preached & beleeved. He that is borne of God, cannot 110h 3.9. finne, because the seed of Godremaines in him, that is, the word Gen. 8-16 mingled with faith. Noah his

faith made him build an Arke Hob.11.6 at Gods Commandement:after

it was made, to enter into it, & not to dare to come out of it, till he had warrant from God. Abrahams faith made him forfake his countrey and kindred at Gods Commandement, and goe, he knew not whither. And that good obedience may bee performed to every comman-

Pal. 19. dement of God, faith worker

11. two things in us, Memory, At A&-16. tension. Memory, whereby God

32.

word is laid up in the heart, that and it may bee drawne out to use

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when occasion shall be offered pro

Attention is, when faith make nea and one

s feriously to consider and to beleeve that the Commandement of God is a commande-net, not for forme, but in truth; and that it doth indeed pertains o us. An example of both these ctions of faith we have in Ioco folly of Potiphars wife, aninversed, Shall I doe this wicked- Gen 39.
defe, AND SINNE are GAINST GOD! Marke here how his minde was filled and possessed with a thought nd and confideration of Gods com-

mandement.
The fecon The fecond action of faith, whereby it raignes in the heart, at s to establish & confirme them od hat beleeve, in their obedience, that and fubjection to God. And ule this it doth, by presenting Gods red promises to the minde. For by ike meanes of them it worketh foure

How to live, 18

foure actions in the heart. First of all, it makes us to flie to the true God alone, whose the promiles are, Secondly, it makes u to beleeve, that both God car and will helpe us, according to our need. Thirdly, is makes u to hope for his helpe, that is for good successe in prosperitie l or deliverance, or some mitigal v tion of our evils in advertitie le according to the tengur of his promises. Lastly, though tem G porall bleffings doe faile, it ma an keth God to be our refuge, form mercy and for life everlatting by And thus at all times he maket ou God to be our refuge, our castle ai our rocke, and tower of defence ec Thus wee fee generally how 54 faith raignes of noifooidal 1

Gcn 39.

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Toproceed yet further: there just man liveth a double life li namely, a spirituall life; and fa tempo fourt

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temporall, and both of them are led by faith; as I will plainely manifoft. Spirituall life, which is the beginning of eternall life, stands specially in foure things, Reconcidiation with God, peace of conscience, joy of the Holy Ghoft, and newnesse of life. Touching reconciliation with God in Christ; it is reveaic led, offered, and given untous hi in the maine promises of the m Gospel, and in the Sacraments, ha and it is no way in this world fo made ours and holden of us, but ng by our faith. And in the case of et our reconciliation with God, Ale aith hath two actions, one to nce eceive it, the other to affure of sofit. adorat bes

Touching the first, faith aptherehends and receives reconlife diation on this manner. First addfall, the Spirit of God works Po

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Rom, 8.15

in men a generall faith of the law and the threatning thereof, and it is called the first of bondage to feare. Because it causeth in us a sight of our fins, and apprehension of Gods anger, feare of due and deferved condemnation, despaire of our selves in respect of our i felves: this being done, the fame v fpirit worketh in us another in faith, called, faving or justifying te faith, and it apprehendeth or re- of ceiveth Christ with his benefits ter by certaine steps and degrees cel and they are specially three. Foreting first of all upon a through Ch touch and lively sense of ou on misery, there ariseth in the mineral an earnest and serious medita he and the benefits therein offe de red, and it is called the openin ome

PEK4.6 or piercing of the care. Thenisheil

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the fecond place there followes a purpose, will, desire, and indeavour to beleeve upon confideration of the commandement of God, that bids us to 1 toh.3 beleeveland apply the promise 23. to our felves! And further this will and defire shewes it selfe by instant and serious invocation, Heb.4.16 which is nothing elfe but aflyer ing from the condemning fentence of the Law, to the throne e of Grace for mercy. Thirdly, affits ter this, there followes in proes cesse of time, a settling and quiforeting of the minde touching igh Christ and his benefits upon. ou ome affurance thereof, wrought in and conceived in the minde by little Spirit of Gold. And this erci hird degree is called a stablish Ifa. 26. 3. offed thought. On this manner ome we by degrees to receive. enichrist for our full reconciliatione with God. For, when woon the commandement to beleeve, we doe in any measure beleeve Christ to be our Christ, hee is our Christ indeed, according to the tenour of the Evangelicall covenant. Thus faith apprehending Christ for our rea victorious conqueror, and prehell, death, condemnation, and all our spirituall enemies; and of law, finne, hell, death, even in this life.

The fecond action of faith the cafe of our reconciliation ar with God, is to certifie and aley fure us in conscience thereof; and ien that is done by a practicall fy me logisme, which faith frames i the minde on this manner:

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find have all the benefits and bleffings of God promised therein But I believe the Gospel, and I beleeve in Christ : will into mi tion

Therefore the benefits promifed e- Looseberein are miner vaviol seus

P- The Major or first part of this re-teason, is the voyce of the Gosnes pels the Alinor or the fecond an ring heart, which subjectethie ndelfe in will and affectioned the the eleeve in Christie and this is in he act of speciall faith. And we may not thinke that this voyce his fishe beleeving heart is a falle io arum. For hee that truly bear eves, hach his minde and con-an ience Supernaturally inlighly med to differise that hee benclusion is the foundation of

our joy and spirituals com-

fort,

fort. For it containes in it the chiefelt certaintie of our adoption and falvation that can bee had in this life, namely, the certaintie of faith, whence followes in a lower degree in the fecond place, the certaintie that is by workes. And thus doth faith certifie all fuch as truly beleeve that they are the children of e ing heart, which labied cbod

Out of the former conclusion, or out of the certenty which is by faith, followes a full and 7 lively certentie of the doctrine of the Gospell worthy consider ration: on this manner. Then B. is a threefold certentie: the firl certentie of reason or of gene rall faith, when a man by fore Th of argument is convicted of the certentie of the doctrin of the Bible. This may be ishe the wicked and the ungodicle

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without Faith in Christ. And this, in the Elect by a more speciall worke of Gods Spirit, followes a faith in Christ, and the certainty of justifying or speciall faith, expressed in the conclufion of the former Sillogisme. Thirdly, after this certaintie of speciall faith followes another experimentall certaintie of the truth of the Bible, which also fi- faith concludes on this manner:

no The doctrine which afures us to be ing Gods children, is certainely of de God:

en But the doctrine of the Gospel, befirst leeved or mingled with our faith, ene assures us to be Gods children.

ord Therefore it is of God. 90

rin The Major is granted of all: e the Minor is in effect the conodl clusion of the former Sillogisritt so

me, and it is knowneby an experience of that spirituall comfort which the godly feele in their hearts. The conclusion fets downe the certaintie of the Bible upon a further ground, then any wit or learning of man can attaine unto without the spirit of grace, namely upon an inward affurance of our reconciliation with God. Of this certainetie our Saviour Christ speakes notably, If any man will doe my Fathers will, that is, be-

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Joh. 7. 17.

leeve it, & Subject himselfe toit, in he shall know [namely by that co- fa fort which hee shall feele upon m his subjection] of the doctrine, m whether it bee of God, or whether 1 att Speake of my Selfe. And Paul faith thi that the spirituall man, that is, thi one regenerate by the Spirit of bee God, judgeth all things. Hence it the followes that fuch as defire to don

I Cor. 2. 25.

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he fetled for their religion, and fuch as defire to bee good and profitable students in Divinity, must first of al humble themselves, and endeavour in their hearts truly to beleeve in Christ. Because hence flowes the best experience of the certaintie, and confequently of the unfpeakable excellencie of the Bible.

Thus then wee fee how wee Æ are to receive, hold, and injoy our reconciliation with God in Christ, by no other thing witht, in us, but by meanes of our faith alone. And therefore wee must have speciall care, that we e, may by the use of Gods meanes l'attaine to a lively faith. And for this cause wee must doetwo s, things: first we are to labour to of bee convicted in conscience of it the certaintie of the word. This done, wee must then subject our wils

wils to the Commandement of God that bids us believe in Christ: we must be waile our unbeleese, we must strive against the same, and pray unto God to confirme and increase our faith by establishing our hearts in his love.

The second part of spirituall life is peace of conscience; which is nothing else, but a constant and stable tranquilitie of mind, when the conscience doth not accuse, but excuse: and when neither hell, death, condemnation, nor any danger is feared over much. This peace was in David, when he said, I laid me downe and slept and rose against

Pfal-3.3.

Phil-4.7-Rom, 14-

Kom, 14

cellencie: for it is the peace of God: it is one part of the king. God ome of God: it passeth all un.

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derstanding: it is in stead of a guard to keepe our hearts and minds in Christ. Now this excellent peace forings out of our faith, whereby we beleeve our reconciliation with God. Rom. 5. 1. Being justified by faith, wee have peace mith God! To Chron. 20. 20. Trust in the Bord, and yee shall bee secure. Yea as our faith is, fo is our peace : no faith, nd no peace: lively faith, lively not peace : constant faith, constant hen peace faichin life, peace in life na. faith in death, peace in death: fo red as wee may fay with Simeon; s in Lord, nom lettest then thy servant lme depart in peaces aids to suprome

an life is, the joy of the holy Ghoft and Phil. 3. 3. ex that is, to rejoyce in God bece o cause hee is our God, and in ing Christ, because he is our Christ. un. And this kinde of joy is not tader

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red the spoiling of your goods with of joy. Now our faith in the promise of life is the mother and be breeder of this joy, which are prosented of that happy and blesses in protect of that happy and blesses in protect of the minde, I believe: therefore we the blessings of God promise by in the Gospel are mine. Thus is saint Peter, Believing your faith Saint Peter, Believing your faith saint property in the Gospel are mine. Thus is a rejoyce with joy unspeakeable and faith saint protections, Againe, the continuance of and increase of our faith, is the research in the continuance of the province of the continuance of the province of the continuance of th

Ctions, but rather increased. r

Rom. 5.3. We rejoyce in tribula- b

The last part of spiritual life was is, newnesse of life and conversation, whereby we are borne a life new, and made new creatures will not because the substance of sociology and soule is changed, but to

T.Pet. I.

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because the image of God is l. restored. Now this change, both for the whole, and for the parts thereof, is by faith. Touare new creatures, have their d beginning from the word of ir promise, or from Christ cruciin promise; and that as the faid re word, or Christ is apprehended by faith, Act. 15.9. Your hearts wing purified by faith. 1. Ich. 3.
The whole hath this hope, purin feeb bimfelfe. 1 . Pet. 1 . 22. Your coloules are purified in obeying the he ruth. And againe, Being borne men of the immortall feed of the

The parts of the newnelle of a life are specially three: True s wisedome; good affections, o good works. True wisedome is on advise of good things, and to

to use good meanes for the execution thereof. This wisedome ev ariseth of our faith in the Word the of God. Davidsaith he, was wiser then his teachers, and wise as then the ancients: and hee ren-

ders the cause thereof from the do worke of his faith. For thy testing

Pfal. 93.

monies are ever with mee, and the fare my meditations. Out of the infame fountaine spring all goods to affections. The love whereby au wee love God, comes of ou wo faith, believing the love where he him swasson of the forgivenesse of aith many sinnes in the woman that washed Christs feet with he who teares, caused her to she he much love to Christ. Gods aus

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Luke 7.

of God, ariseth of faith appre

cie of God in Christ. And in every good worke, there is a three fold action of faith required. First there is required an to beleeve that the worke to bee Rom. 1 4.23. What seever is not of faith is sinne. The second is them act of justifying faith, which is to purge the heart, and to quie it to bring forth the good worke to be done, Pfal. 116.10. beloeve, therefore I spake. The hird is also an act of justifying oaith, that is, when the worke s done, to apprehend Christ evene defect of the worke : beause no worke of ours can lease God without remission f finne.

Thus newnesse of life with the parts thereof, hath his off-

off-spring of our faith. Yea after me that a man is once made a new it creature, faith gives him his vilife and sense: faith in the eye of o the minde, whereby we behold we

Ioh.8.56. ments. By this faith Abraham on faw the day of Christ and rejoy

ced. With this eye we may ful fe ficiently behold Christ, and ich

bodily fight in this case is no can necessary for the time of thind

Ioh.20.25 life: therefore Christ saith, Blef irle fed are they which have not feet end and have beleeved. Againe, faith to is the hand of the soule, where no by we lay hold on Christ, and are receive him with all his beneat less its. It is the mouth of the hear less its and and its in the mouth of the hear less its in the mouth of the hear less its in the mouth of the hear less in the hear less in the mouth of the hear less in the mouth of the hear less in the hear le

whereby wee feede on Christ and eating his body, & drinking his live bloud to eternall life. It is the absence of the soule, that make the

Gen. 5-22 us walk with God. Laftly, it is the

meane

35 ter meanes to bring us into familiawith God. For it is an eare his whereby we heare God speake o o us in his Word; and it is as it old were the tongue of the foule, ra whereby we speake to God by an invocation of his holy name.

To goe yet further, Spirituall if fe is most of all manifest in afneictions and temperations, in the hind that by a threefold action. e inft of all it makes us to de-end on Gods promifes, and trust God without limitati-For it doch not limite God no any fet time of deliverance ne it leaves all to God. Hee that Ifa 16.28

detver, doth not make hafte. miel waited 79. yeares for Dan 9.

babylon; and then finding hand, hee prayed to God

for

for the same. Againe, faith doth not limit God to any meanes of deliverance. God made promise to Abraham of a blessed seede. For the verifying of this promise hee gave him Isaac in his old age. This done; he commands him to offer his onely some in sacrifice. A grievous crosse: for by this meanes all out hope is cut off, touching the promised seede. Yet by faith Age braham still believes the promise, and that in the very offer mise, and that in the very offer mise. Lastly, faith promise of his some. Lastly, faith promise of his some. Lastly, faith promise in the very offer mise.

lob 13.

3.

measure of affliction. Iob saith made life will trust in God, though he men kill him. It was a grievous at her fliction of Davidto bee drive was out of his Kingdome by his her

doth not limit God for the eel

faith in the flight: If hee fay, of faith and delight in thee, behowere

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here I am, let him doe unto mee as Shall feeme good in his eyes. The fecond action of faith is to make us believe the promises of Gody when we feele the contrary, and in one contrary to beleeve another. When we feele our owne finnes, it makes us beleeve our ultification: when wee feele l our wretchednesse and misery, het makes us beleeve our happi-A reste: when wee feele nothing of the put death, it makes us beleeve fe our eternall falvation: when we the cele him to be our enemie; it ith makes us liton apprehend his be mercie, and to beleeve his faal herly kindnesse. When Christ ive was forfaken of God, hee even his hen by his faith believes Gods ath obehis God. The third action in affliction, is to afthe ure us of Gods presence, and hereis

How to live, 38 to behold him with the eyes of Pfa! 16. faith. Thus David faith, Think fet alwayes the Lord before mee: re 18. for be is as my right band. Mofes left. Egypt and feared nor the Ŋ 山 wrath of the King , Broanfe he Saw him that was invisible. When Heb. 11. the fervant of Elifba feared over re 25. al much the hoft of the King of Syria that compafied the rowne ve of Dothan, the Prophet prayes 2 Reg. 6. to God for him, that his eyes hi might be opened; to fee the fie-15. ry charets of the Angels of God n protecting him sand weer likehe wife are to pray to Godyl char her ee the eyes of our minds may bee oy opened to believe, and cook knowledge the fame or the like ha protection, band chus are men y f to live top faith in the middelt of their affictions I bood an edo th. nd - By this which hath beent faid, we are admonished first of the

andsbut well.

all to racquaint our selves with the promifes of God, as they are recorded in the bookes of the Prophers and Apostles; Leconde y, at all times to build upon he them by our fainh, and not to fuffer our felves to bee drawne from them, though all tempoof all bleffings of God faile us, s to arme our selves with a hield against all the fierie Eph.6.19

on a brest-place that will fave 5.8. he heart and life, though o-

herwise in temptations wee ee grievously maymed and

ee go

hat our comporall life is led Thus much of spirituall life. y faith, I make it thus manieft: Temporall life is preserved nd maintain dby an honest caling: every calling hath his la-

bour and worke : 11 and the labour of all callings hath miferie and crouble for his companion and fellow; and in all these faith raignes and beares the Iway in them that

For the first, that is, for the choosing and holding of our callings with good conscience in there is required a double use of faith. For we must have an faith, whereby we must be affer red that our callings are goode and lawfull in themselves : a nu Paul faith, What soever is not whi faith, is sinne. For the settling or t this faith, this rule must be re esse membred, That offices and cal pere

lings which ferve to preferen the good estate of any Family II, Church, or Common-wealth hus are lawfull and of God: becausing thefe are estates ordained of ca

God

anust be remembred: That they which are furnished with gifts ago or their calling, namely, aptores and willingnesse, and are least ereunto called or set apart by serven, whom it concernes to all all hus the Elders of Ephesus having gifts to seede, and being door called of God immediate—

ly, but by men, are faid to ber

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I Tim.4.

2 Cot 5. made overfeers by the holy Ghoft. And Paul faith, that God committed not onely to himselfe but also to Timothy the Mi niftery of reconciliation: an yet was Timothy not called im mediately of God, but by men And thus, in all other offices an conditions of life, hee that had fa gifts fit for his place, and is it good manner called thereto by them whose dutie is to call me may affure himselte, that he i called of God. And from the double faith and perswasion on that our calling is lawfull in fec dai felfe, and lawfull or pleasing God in respect of us, arisetha mo affurance of the presence o no God, and of his procection are when we walke in the duties and our callings. In the labour and worked and

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our calling there is required a double action of faith. The first is to order our labours, that they bee done in good manner, that is, in obedience and to good ends, that is, to Gods glory, and to the good of men with whom we live. In this respect is Noah said to build an Arke by Heb- 17: faith, and good Princes to order their Common-wealths, and in way of protection to make call warre with their enemies: and thus must every man of every ver. 33,3% office, calling, trade, occupation, doe his dutie by faith. The ini fecond action of faith is in our afin daily labours to restraine and tha moderate our care. Men come o monly take upon them a double tion are; one is to doe the workes and labours of their callings; the other is to procure a bleffing 10 kee and good successe to their forefaid

faid labours. But faith in Gods Word where it raignes, it stirres up the the hearts of men only to the first care, which is in the performance of their painefull labours and duties, and it restraines them from the second causing them to leave it to God For when men have done the duty that appertains vnto them then faith makes them without any more adoe, to waite for a bleffing on God. To this purpose the holy Ghost saith, Cal

Pfal. ss.

Phil.4.6. thy burthen on the Lord, and he Shall nourish thee. Againe, Be no thing carefull, but in all things to let your requests bee hewed unit God in prayer & Supplication will

Pet. 5.7 on Gud. Now this faith, where the good fuccesse of our labours hath an infallible ground a

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namely, That God best knowes our wants, and he will give unto us all things which hee in his wisedome knowes to be necesfary. Christ faith, Your heaventy Matth. 34 Father knoweth that you have need 32. of these things, that is, food and 1 Pet 5.73 rayment. Againe, He careth for you and, Nothing shall be munting Pfal 34. unto them that feare God. If men 9. would by faith build on thefe promises, they should not need pur like drudges of the world to Cal foyle and spend themselves, and d ha the best part of their dayes in Be no worldly cares, as they doe. For thing they should have greater blesd uni sings of God with lesse care, if will they would trust him : and they er can hould have far more time then where they have to care for heaven and

bours Thirdly and lastly, every ound talling since the fall of Adam,

or the heavenly things.

hath mifery and affliction to be his companion. And for the quiet hearing of the miferies of every calling faith is of great moment. For it workes patience by perfwading and feetling our minds in two things the first, that God is well pleased I with us, and that we are recondit ciled to God in Christ: the fe cond, that all our miferies shall M in the end turne to our goo ve and everlasting falvation. And where these two perswasion P. take place, there is contentationell

inany estate. Thus much for the meanin Min of the text: now followes there use. The first and principall un ro concernes the information dive our judgement, in the main he point of our falvation. For and hence Paul hath taught us tonel gather, that a finner is justife he I

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and shat well. e before God by his faith, without the works of the Law. And 10 he disputes on this manner: If of a sinner be justified by faith, he is Gal-3.116 at not justified by the Lam: but a ti. sinner is justified by faith: there-138 fore be is not justified by the Law. he The conclusion is propounded (et on in the eleventh verse of the third fe Chapter to the Galatians. The nal Major is confirmed in the 12. oo verse by the divers manner of infultifying: The Law (faith or Paul) justifieth by doing, not by tio beleeving: and faith justifieth not by doing, but by beleaving. The nin Minor is confirmed in the II. there by the testimony of the I w Prophet Habakuk, The just South n dive by his faith. And whereas nain the Papists of our time say, that For aul in this argument disputes us to nely against such workes of tife he Law as are done by mature, but b

but not by grace: they erre and are deceived. For hee opposeth

not works of nature and works

of grace, but works and faith,

doing and beleeving: and the

Prophet faith very plainly: and marke it, that the just man, who is a doer of the works of grace, is justified and lives not by his works, but by his faith. Againe, where they make a double justification: one whereby a finner is made a just man; the other t whereby a just man is made to more just: and teach that the first is by faith without works, and the second by faith and d works, they erre likewise. For in but the just man stands just, and is is still justified by his faith with a out his works. Paul when hear alleadged this text, knew but out

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respect the beginning, or the continuance and the accom-

plishment thereof.

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Secondly, hence may bee learned the right way of reformation of our lives. In this reformation two things are required: an Examination, and a change. If we examine our lives by this text, we shall finde two maine faults and aberrations in the lives of men. The first is, that they reject and put away ade the rule of direction that ferves the for the ordering of their lives. rks. And this doe they when they and doe not believe and truft God For in his Word. And wee may not ted thinke, that this our unbeliefe and is a small matter: because it is rith a mother finne of all other fins n he and it is the principall law of uto the kingdome of darkenesse, not we to beleeve God. Hereupon our Sped enemy

enemie Satan endeavoured by all meanes to imprint this lefton of unbeliefe in the minds of our first parents: and having effected his purpose, hee eyer fince indeavoured to make this finne to raigne in the lives of men. It raignes commonly by feven speciall fruits or sinnes. The first is Atheifne, when men deny God and his Word. Acheisme hath two parts: Epicurisme and Temporizing. Epicurifme is, when men contemning Gods Commandements, threatnings, promifes, care for nothing but meate, drinke, and pleasures. Temporizing is, when far men imbrace religion so farre it forth as they are forced by laws, ve and times, and no otherwise. sie Thefe are the common finnes be of our dayes. The fecond fruit over is Herefie, and that is, when of men

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men distrust God in some Article of faith. This fruite abounds in this last age of the world : because in these times the divell hath revived the herelies of the former ages. The third fruite is Apostafie, and that is, when men change their faith and religion. And this change is made: when the evill heart of unbeleefe caufeth them Heb.3-13 to depart from the living God. This hath beene the fault of the people of this land in the dayes of perfecution. The fourth fruite is Hypocrifie, which is to make a shew and pretence of en faith, and to want the power of re it in honest and godly convs, versation: or againe, hypocrife. sie is nothing else, but the unnes beliefe of the heart, covered uit over with the falle appearance en of faith. And it is the comen mon

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mon finne of thefe times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great sway. For men make the highest degree of profession that can be, when they come to the Lords Table; and yet afterward take to themdelves libertie to live and doe as they lift. The fifth fruit is, carnall securitie, when men upon contempt of the judgements of God, and threatnings of his Word, goe on Hill in their fins, flattering and foothing themfelves. Thus the fonnes in law of Lot, when they heard of Gen 19.4 the destruction of Sodome, esteemed it but as a mockerie

Thus did the Iewes make a league with Hell and Death, and faid with themselves, that the scourges of God Mat.25. Should not come at them.

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And in this last age of the world, men shall wholly addict themselves to pleasures and profit, thinking nothing of any judgement of God, till vengeance befall them. The fixt is, wilfull ignorance of the will and word of God. For the divell blinds the minds of unbeleevers, that the light of the Gospel shine not unto them. This is the fault of our common people, who commonly hold an epinion, that it belongs not to them to know the word of God: because they are not learned (as they fay:) or because they have other businesse to thinke on. The last ie. fruit is morldline fe, and that is, 2 when men minde nothing but ch, Worldly matters. And this es, comes of the want of faith in od the providence of God. Thefe m are

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are the principall fruits of unbeliefe, whereby it may easily be discerned and discried where it is. And if any man thinke himselfe to have a fulnesse and perfection of faith, as many doe; even this one thing is a sufficient argument of his unbeliefe. For it is the first step to faith, to see in our selves the want of faith.

The second maine aberration in the lives of men is, that they set up false rules to order their lives by and they are foure. The first is the light of natural reason. For many are of opinion, that it is sufficient to the pleasing of God if they live civilly, that is, do justice to every man, and live peaceably, hurting none. This is the blind Divinitie of the world, that if they carry themselves thus and thus, whatsoever their

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their finnes be, God will hold them excused. But they are farre wide; for in a life acceptable to God, faith is required; the light of reason will not serve the turn.

Paul saith, The wisedome of the Rom. 8.5. naturall man is enmity to God; and hee cannot discerne the things of 1 Cor. 2. God. The Pharisees had civill justice and goodnesse: yet saith Christ, Except your justice exceed theirs, yee cannot enter into the kingdome of heaven.

The second false Rule is Sense, that is, seeing and feeling: by this men commonly live. If wee enjoy the good blessings of God, health, wealth, libertie, peace, honour, good report, then wee can trust God: but if hee withdraw his blessings, and present himselse to us with an empty hand, we trust him no longer; may wee murmure

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mure and despaire, and without feare of God use any unlawfull meanes to releeve our felves. Though wee have his precious Word, yet doe we not trust him upon his bare and naked Word, unlesse withall hee lay downe unto us some good pawne, and make us to feele and enjoy his good blessings. Againe, if any man that is our friend, make promise of helpe or deliverance in any danger, we rest content and finde our selves much eased thereby: and yet the promise made by God in his Word of helpe and deliverance, though they be often read unto us, and often urged, breed not the like contentation. Hee that on his death-bed hath commended his children to some truftie friend departs more quieted in mind departs more quieted in minds and them Be without

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without helpe of friend to God their best Father. A man upon good securitie lends to another, an 100. pounds, hoping for the principall with the increase at the yeares end : yet dare hee not scarce deliver an 100, pence to the poore members of Christ, upon the promise and bond of God himfelfe, who faith, Hee **ke** that gives to the poore, lends to the Lord, and hee will returne the faid gifts with a bleffing. Now fed ifes all this comes to passe, because men rather trust them whom they fee, then God whom they 1gh never saw. Moreover, it is a propertie of them that doe inlike deed beleeve, to judge their ehis state by feeling: but herein they his deceive themselves. For we must live by faith and not by feeling: and feeling is often deceitfull. Because such as finally fal away from

from God may have a feeling they or take of the good Word of Sata God, and of the powers of the nor de la la contra de la contra del contra de la contra del contra de la contra del la contra de la contra del la c

The third false Rule is false And Heb. 6.4. faith, which is without or a man against the Word. Thus the aid Turke lives by his false faith: elive the lew by his: the Papist by his. For hee beleeves as well the por Traditions of men, as the Word anic of God, and he puts his trust not fth only in God, but also in the fi creatures, namely, Saints and ov Angels. Thus also do Magicians, elp forcerers, witches, inchanters, reat whatfoever they doe, by a Sa fG tanicall faith in that covenant ore which they have made with the y ti divell. And fuch persons as aske n n counsell of witches and wiz-non zards, called cunning men and who women, helpe themselves onely heir by their falle faith. For when hey they

hey use charmes or spels, or like Satanical ceremonies; they comnonly finde successe, & are heled of the evils that betide them. And that comes to passe on this nanner. In the use of the foreaid ceremonies prescribed and elivered by witches, they have blind and erroneous faith: pon their faith followes a Sainicall operation in effecting fthe cure defired. For charmes r spels being but words, have o vertue in them to ease or elpe man or beaft, either by reation or by any ordinance f God in his Word; and thereore the effect they have, is y the power of the divellupn mans faith. Let our comnon people thinke on this, who though they much boatt of heir faith in Christ, yet when hey are in any extremitie or danger,

danger, very commonly practife this Satannicall faith.

The last false rule is: the last of the heart: and by this rule does most men square their lives. The solust that commonly rules is three-fold; lust concerning both dily pleasure, lust of worldly mealth, lust of honour, as S. Iohn saith, What soever is in the world, is the lust of the sleepe, and the pride of life.

Thus much of the examination: now followes the change Carlination: now followes the change Carlination: now followes the change Carlination in respect of unbeleese, four her things are required. The first ief is, that we must acknowledge he and bewaile our unbeleese with the manifold fruit thereof. And are wee have good cause to doe so her wee have good cause to doe so her rects his kingdome in member hearts, and workes his pleasure we

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in us and upon us. Secondly, inbeliefe corrupts and defiles all our actions whatfoever, hough otherwise they bee good and lawfull in themselves.

Paul saith, that to unbeleevers Tit-1.15. all things are uncleane, yea their minds and consciences are defiled. Thirdly, unbeliefe deprives us of the good bleffings of God, he which otherwise we might enoy; If ye beleeve not, ye shall not be 1s2.7.9. ge Capernaum Christ could doe no Mar. 6.5. vergreat wonders, by reason of fur heir unbeliefe. Lastly, unbe-first iefe plucks downe upon men dge he plagues and judgements of with God. Moses and Aaron were Num. 20. And parred the land of Camaan for 11. e so heir unbeliefe. A certaine 2 King.7. le rince was troden to death in nen he gates of Samaria, because fur would not believe the word

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of the Lord by the mouth of Elisha. Zachary was dumbe for a time, because hee would not beleeve the message of the Angel. Many at this day, when the judgements of God lye heaving on them, say presently they are fore-fpoken, and they cry ou on this or that suspected Witch But fuch persons are often de A ceived. For the great witch that or doth them all the hurt, is the a by they distrust God in his gu Word: and this sinne alone, it there were no Witches in the the world, is sufficient alone to promat voke God to plague and pu hi mish us fundry wayes, and that his grievously. Therefore let uself with bitternes of heart bewait he our unbeliefe: and the rather bed because it is a step to faith to our acknowledge the want of faith ro The

The fecond thing to be done or is to make examination wheot her wee be in conscience conn-victed of the certaintie of the he word or no. If we be not, wee vit must labour to bee convinced: ar Because that natural Atheisme, out whereby we doubt whether the ch pookes of the Prophets and de Apostles bee the word of God hat or no, hinders the certaintie of the with. For the fettling of the conhis guments may be used. The first: , it is a principle in mature that the here is a God: if there be a God. promature can fay hee is to be worpu hipped; if hee bee to bee worwelfe and his will to man, for oail herwise he cannot be worthipher ped. And this revelation is to be h to ound in the writings of the rophets and Apostles, and in The no

no other writings of men: be w cause wee finde the doctrine of Scriptures to bee agreeable to the very nature and Majesties u God, & so is no other doctring h or learning whatfoever. For the is the most ancient, and all othe ha religions come farre short ofi It is one and the fame, ever wr. more confenting with it felle he without change or alterations, The Apostles agree with the

*Pfa to. Prophets: the Prophets with and 14.1. velation made at the creation nay

Luke 38. Againe, * it discovers and mind veales the fecret thoughts o les

Apo. 18.7. men, that no art or learning cane f discover: and this argues that of a

Matt. 12. was penned by him who is thend a

Pial. 7. 8. argument is a wonderfull En ourt Luke 12. dence of the truth, not to be foun ontain

19,45. in any other writings in therthe

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world. This evidence stands pecially in eight things: The irst is, that the writers of Scrip-ure fully and plainly set down their owne faults, yea their Num 20. chiefest faults, not sparing to hame themselves in mans reaion: and this argues, that in writing they were guided by Tim. 1.
It he spirit of truth. The second 13. ons, that the bookes of Scriptures th ontaine many mysteries above the reach of mans reason, yet not against reason: because we or nay discerne a truth in them, re nd that by grounds and princi-les of reason. The third is, that cane speeches of Scripture aime at ot at by-respects, but simply the nd absolutely give and ascribe on I glory to God alone. The un ontain full & perfect doctrine
there pacifying, settling, and

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directing of the conscience in all things. The fift is the holi nesse and puritie of the lawo Mofes, in that it accuseth and condemneth all men of finne and prescribeth perfect right I ousnesse. Herein it surpasseth the for lawes of all countries, com the mon-wealths, kingdomes what Go foever. The fixt is the wife hi dome that apeares in the poliof mon-wealth of the Iewes fat downe by Mofes. The fevent orr is a reconciliation of justice at et mercy propounded in the Go read pel. For in Christ justice an and mercy meete, and justice afterne a fort gives place to mere it ! The eighth thing wherein the a evidence of truth appeares, dien the content of Scripture with rer Telfe: for doctrine agrees wi historie, and every part wi

and that well. 67 every part. This manifold evidence of truth, shewes that di Scripture is from the God of 7.0 m truth. If any fay, that they find no fuch evidence in Scripture, ne I answer it is their owne fault: 1CC the for if they would feriously reade m the Scriptures with prayer to God, it would appeared The Heb 4.12. ol of the Word: which appeares on this manner. Gods Word is fat contrary to the nature and or orrupt disposition of man and et for all this, when, being teached it convinceth and and odemneth men of finne; it freneth and converteth them t selfe, and causeth them to the and dye in the love and oher doe, unlesse it were of ine operation. The fourth ment is, that the Prophets and

and Apostles wrought miracles for the ratifying and con-

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firming of their doctrine. Now these miracles surpasse the ftrength of nature, and were immediately from God! and therefore the doctrine thereby confirmed, was also of God. The fift and last is, that the w writings of the Prophets and ve Apostles containe many pro-un phecies and predictios of thing to come, that none could fore is, fee or fore-tell, but God. The of f name of Iofias and his doing hel are foretold three hundred year to before he was borne. Grm an ath his doings are mentioned more then an hundred yeares beforeve his birth: now these and the likely prophesies argue that the who not doctrine is of God. By these a sind like arguments, are all thatistarts wardly doubt of the Word and

I Kings 13.4. Ifa 44.to she endGod, to feetle and Hablish their consciences.

This done: then followes the third point, and that is, that we must search and inquire what is the substance and scope of the Word of God. The scope of the whole Bible is Christ with his benefits, and he is removed, propounded, and offered into us in the maine promise of the Word, the tenour wherof is, that God will give remission the Word of God. The scope of the Word the tenour wherof haffinnes and life everlasting to ng uch as will beleeve in Christ. To this maine promise, God an ath added a maine commannor ement, which bids us to befor eve the faid promise, or to aplik ly Christ with his benefits he pto our felves. Now then our ar aird dutie is to subject our ti earts and wils to this comd andement that biddes us be-Go D 2 leeve leeve: beleeve in Christ. This is the

subjection of faith, of which two things must bee observed. One is that this is the first Subjeto trust him upon his promise, for the pardon of our finnes, and be for life eternall. And from this do fubjection of faith, arifeth our ve Subjection to the whole Word h In Christ are all the promises the of God, yea, and Amen the Law air Commaundements thereof is er established by faith without bey Christ no good thing can be ft done The second point is, the hear this subjection is easie, in respect the

of that Subjection which the lat

Law requires. The perfect obtand a

to all men, except Christ, ye vee

to fuch as are borne anew orlves the holy Ghost, though so idsu

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the time of this life, they defire it never so earmestly. Yet faith in Christ and repentance is so farre foorth possible to all that will and defire it, that who foever doth seriously but will to beleeve and to bee converted, doth indeed beleeve and is conwerted, and doth please God, and hall not perish eternally; alles though the beginning of this waith and conversion bee weake, he foit be in truth and not counterfeit, Isa. 1.19. If ye will and bey, ye shall eate the good things to f the Land. Luke 11.13. Your shoft to them that defire him.

Hatthew II. My yoke is easie, and my burden light. Therefore et us trie our selves whether elves to the Word of God, that ids us beleeve in Christ: never-

theleffe we may not thinke that this will to beleeve is in our power. For it is by the speciall mercy of God stirred up in the hearts of the Elect, by the opera-

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tion of the holy Ghoft.

The fourth and last thing in this change is, that faith in Christ or in the word beleeved, G must raigne & rule in the heart? bo bringing the whole man in fub- An ection to the whole Word of bri God. And thus faith in Christ wo doth: because when it is once ed fetled in the heart, it workes in ther us a ful and letled faith of every part of the Word of God; name that ly, of his precepts and of his wea threats. Here then our dutie i edg to subject our selves by means God of our faith to the whole word he fa and to fuffer nothing within to ac but it alone to beare sway. The Com

Col.3.17 is the will of God; Let the wor once

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of God dwell in you plentifully. The good ground yeelds it Il lelfe and gives place, that the se feed may take deepe roote. It is a bleffed thing to have the Kingdome of God erected in our hearts: now this kingdome in iserected, when the Word of d God keeps all the powers of to body and foule in subjection. And when our faith in Christ brings our thoughts, affections, words, deeds, sufferings in subhen we live by faith.

The third use followeth: in hat we are to live by our faith, The third use followeth: in veare taught to feek for knowedge of the will and word of God, and daily to increase in the fame knowledge; especially acquaint our selves with the commandements of God that oncerne us, with his promises,

and

and threatnings. For faith is the life of our foules, and the word is the life of faith : because it is first kindled, and afterward confirmed by the hearing of Gods word. Again, the word moderates our faith, that wee beleeve not more then wee should, or come short in beleeving. The word therefore that ferves thus M to limit our faith, must bee so known in his feverall heads and points.

Fourthly, hence wee learne of how we are to carrie our felve is in greatest dangers, as in the put time of plague and pestilence, Ren time of warre and blood-shed can in the time of our last and dead fort ly ficknesse. We have then need bath of great helpe: and the only way here is then to flay our felves ande pere Stablish our hearts by our fait faith

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on Gods promifes. It it is the very scope of this text, to teach this one point of doctrine to the Iewes, being now oppreffed by the Babylonians. David in danger, and Christ in the time of his passion, by their faith commend their spirits into the hands of God. Of the Martyrs and Saints of God, Heb 11. fome were by their faith impri- 36. foned, fome racked, fome thoned. Faith in perilous time is ne of great use. First, when a man is halfe dead, it quickens and he puts life in him, as David faith, pfal. 119 ce, Remember the promise made to 49. the thy servant, wherein thou hast ed caused mee to trust: it is my comad fort in my trouble : for thy promise ees bath quickned mee. Vnderstand way here the promise as it was temde pered and mingled with his ait with. Againe, faith in the times

times of danger doth as it were fence and compasse us with the promises of God. This may be gathered by the opposition that is betweene these words and the former. The unjust man puffes up bimselfe, saith the Prophet, or builds towers of defence to himselfe : but the just man onely beleeves : and that shall bee to him in stead of all the Towers in the World. For it brings us under the presence, wing, and protection of God: it makes him to bee our fafeguard and Tower of defence. This doctrine is to bee thought on the rather; because, though we now injoy peace and other bleffings of God, yet our common finnes, and especially our unbeliefe, calles downe for the great and grievous judgements of God. yet Moreover, hence wee are

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taught that every man must have a faith of his owne; The just man shall live by his owne faith; faith the Prophet. And good reason: for every man is a creature of God, and must doe his homage to God by beleeving inhim: and because every man hath need of Christ for himselfe : therefore must every one have a faith of his owne to lay hold on Christ. It may be objected, that sometime the faith of others hath faved men. Mar. 2.5. When Christ saw their faith, bee said to the sicke of the palsie, Thy sinnes are forgiven thee. And, Iames 5.6. The prayer of faith shall save the ficke. I answer, that the faith of one man may bee a meanes to procure health of body and other temporall blessings, yea faith unto others; yet cannot any man receive

pardon of fins, and eternall life but for himself. Therefore when it is said in the first place, When he saw their faith, the faith of the palsie-man must not be excluded but included:, and the place of Iames speakes only of the bodi-

ly health.

Againe, it may be alleadged, that seeing we are justified by the justice of another, namely of Christ: we may also be justified and saved by the faith of another. Tanswer, that the reason is not like, because the obedience of Christis both his and ours his, because it is in him: ours, because it is in him: ours, because it is applyed unto us by God, and received by our faith and the like cannot bee said of the faith of any other man.

Thirdly, it may be alleadged ton that infants have no faith of the their owne. I answer, there be Chi

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three opinions touching Infants faith. The first, that infants have actuall faith wrought in them by the Holy Ghost: because it is said, Mar. 18.6. Whohever offendeth any of these little ones that beleeve in me. But this opinion seemes to bee an untruth : because faith presuppofeth understanding and knowledge, which infants want. Againe, if infants received do beleeve when they are young, they would no doubt, thew it ce when they come to be of yeares: s: but faith they shew none, unles they attaine unto it afterward by diligent teaching and instrution. And the place in Matof them may bee understood of men of yeares, who if they have d contrite and humbled hearts, of little ones beleeving in Christ. Againe, children after fome

fome yeares by good education and instruction, may attaine to some knowledge, and consequently to faith. Thus Timethy was brought up in the Scripture of a child. The fecond opinion is, that all places of Scripture intreating of faith, are to bee understood of men of yeares, and that children an faved by some other unknown and unspeakeable way without faith. I somewhat doubt of this because it is faid, W bosoever be leeveth not, is already condemned Againe, Without faith it is impossible to please God. The third opinion is, that children have faith after a fort: because the

Mar.16,

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nout of the covenant, I will be thy God, and the God of thy seed,

beleeve for themselves and their children: and therefore

parents according to the te-

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their faith is not onely theirs, but also the faith of their children. Hence it is that the Scripture faith, If the roote bee boly, Rom. 13. the branches are holy; and, Ifye I Cor. 7. beleeve, your children are boly. 14. According to humane law, the father and his heires are but one person, the father covenanting for himfelfe and his children: what then should hinder, that he father might not beleeve the parents faith have a title to the covenant, and the benefits thereof? It is alleadged, " that by this meanes children shall be hereof? It is alleadged, * that *Bellar. by this meanes children shall be 1.16.de porne beleevers, and so be con-bapt.c.4. LVC the teived and borne without oribe parents sustaine two persons: one, whereby they are men: and and hus they bring forth children OFF laving mans nature with all the 1eir cor-

corruptions of nature. The o-ther, as they are holy men and beleevers: and thus they bring forth infants that are not for much their children, as the children of God. And infants are Gods children not by vertue of the their birth, but by the meanes of re parents faith, which intitles them in to all the bleffing of the cover his nant. Children proportionally ou fustaine a double person: If they he be confidered in and by them he selves, they are conceived and wo borne in Originall sinne. If they sa be confidered as they are holy and believe by the faith, which he is both theirs and their parent ed faith, and confequently haveb this meanes title to Christ and he his benefits, originall finne im covered and remitted. If it beme faid, that by this meanes all chil be dren of beleeving parents at 7.

Tour

the children of God; I anfwer, that wee must presume that they are all so; leaving se-cret judgements to God. To this third opinion I must inthat they are all fo; leaving fere dine : because wee are to judge of that infants of beleeving paof tents in their infancy dying me rejustified, and I finde no july out faith. And this hath beene ney he judgement of ancient famehers. August. serm. 14. of the and words of the Apostle, How hey faith hee) doe infants beleeve? oly the faith of the parents. If by hich he faith of parents they bee purented, by parents sinne they are eb olluted. The body of sinne in an he first parents begot them sinne i ms: and the spirit of life in their t butter parents did regenerate them chil bee beleevers. Bernard (epift. at 7.) faith, Among the nations

as many as were faithfull, if they were of yeeres, we believe that the they were cleanfed by faith and th the sacrifices, and that the parents la faith alone availeth for children, ma yea that it is sufficient for them. We

ther. lustoq, 16. Aug. cpi. 23. 57.

105. de bap-1- 4-

cap.2. Bernar.

fer. 66, in Can-

in Aphorilmis confessariorum.

See fur- Againe, It is meete and for the ow honour of God, that to whomage pro denies their come faith, grace no Should grant to them a benefit by turn faith of another. Thus then it is manifest, that ave

every person must have a faith then of his owne. Hence we learne the that the doctors of the Romille bat Church erre and are deceived et a when they teach, that a man aith may reft himselfe in the faithe ema his teachers, beleeving in fun but dry things onely as the Churcher beleeves, though hee know no Day distinctly what is the faith of con

the Church. Againe, here the apife

Popes pardons fall to ground eath

biff

for in vaine doth the Pope by the power of the keyes, apply the meritorious workes and the atisfactory fufferings of one man to another, considering every man is faved onely by his owne faith. The wife virgins professed that they had oyle no more then ferved their owner they knew not the Powish doctrine, that men might hemselves, and an overplus for Mar. 15.
thers. Hilary gathereth hence,
hat one mans good worker cannot Ibidem. ee applyed to another. Hierome aith, Every man shall receive a eward for his owne workes: and hat one mans workes cannot co-er another mans faults in the Day of judgement. The speech of apists. Though (saith he) the de passideath of the Saints bee precious one.

in the fight of God, yet the killing of no innocent is the reconciliation of the world. The righteons have received crownes, but they have not given crownes: And the fortitude of beleevers ministers examples of patience, but not gifts of justice. For the deaths of them all mere private or particular. neither did any of them by his fu nerall discharge another man debt: considering among the sinne of men, Christ our Lord is onl found in whom all are crucified dead, and buried, and risen agains Paul indeede faith to the Corin

2 Cor.13.

2 Tim-2.

15.

sthians, that hee desired to bee be in stowed for their soules; and the be suffered all things for the Elect de but this hee speakes in respect to of his Apostolicall ministers,

of satisfaction, performed by

Again

and that well. ng Againe, he faith, I beare in mine Colol. 1. we image of Christ but these reor very man must beare for himex- elf. For every disciple of Christ ben paccomplish the sufferings of lar he whole mysticall body. for Thirdly, by this we learne, name of to felye on the gifts, fufframe es, and prayers of others: but to only the for a sufficient and lively if the other owner. The foolish aint ligins that Supposed they orin light have furnished theselves the rgins, were utterly disapoinspel pills is to be detested: namesterie that the suffrages of the living, Bellar de orke at is, their fastings, prayers, Indulg. c.
d b mes, masses, &c. doe three wayes 24.p.55.
there spethe dead; by may of merit of

congruity,

gain

gruitie, by way of intreatie, and

way of farisfaction.

Lastly, here we learne the faith and the justice of good co science must alwayes goe togo ther. And for this cause it is no faid, that man lives by faith, bu the just man. Let all Protestant learne and remember this. Fo it is Gods Commandement the wee should joyntly keepe fait and good conscience. And it is common offence to Atheifts, Pr pists, worldlings, that fuch pretend faith, faile in the right ousnesse of good conscience Some it may be, will fay, that shall suffice for them to call u on God when they are dying and to die by faith; I answe that we must not onely dyear bee faved, but also live in the world by our faith.

dimen FINIS.

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